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0000 4:12
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 pneuma] 0 0 000 000 00 000000 00 0 000 000 00 000000

Heb 4:12 For the word of God *is* quick, and powerful,
 and sharper than any twoedged sword, piercing even
 to the dividing asunder of **soul and spirit**, and of the
 joints and marrow, and *is* a discerner of the
 thoughts and intents of the heart.

NIV

For the **word of God** is alive and active. Sharper than any
 double-edged sword, it penetrates even to dividing **soul
 and spirit, joints and marrow**; it judges the **thoughts
 and attitudes of the heart.**

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00 2:7 000 00000 0000 000 00000 00 0 n°šāmâ 0 00 00 nāpāh
 00000 000 00(Neṣeš) 000

KJV

And the LORD God formed man *of* the dust of the
 ground, and breathed into his nostrils the breath of
 life; and man became a living **soul**.[neṣeš]

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32:8 Spirit of God hath made me, and the breath of the

Job 33:4

The Spirit of God hath made me, and the breath of the

Almighty hath given me life.

KOR

Spirit of God hath made me, and the breath of the

1:27 Spirit of God hath made me, and the breath of the

Spirit of
spirit (232x), wind (92x), breath (27x), side (6x), mind (5x)
, blast (4x), vain (2x), air (1x), anger (1x), cool (1x), courag
e (1x), miscellaneous (6x).

6:7 Spirit of God hath made me, and the breath of the

6:17 17 Spirit of God hath made me, and the breath of the
18 Spirit of God hath made me, and the breath of the
19 Spirit of God hath made me, and the breath of the
20 Spirit of God hath made me, and the breath of the
21 Spirit of God hath made me, and the breath of the
22 Spirit of God hath made me, and the breath of the

Spirit of God hath made me, and the breath of the

8:1 Spirit of God hath made me, and the breath of the

Spirit of God hath made me, and the breath of the

41:38 Spirit of God hath made me, and the breath of the

45:27 Spirit of God hath made me, and the breath of the

11. [Psalm 31:3]

Spirit of God hath made me, and the breath of the

12. [Psalm 35:31]

Spirit of God hath made me, and the breath of the

14:6 Spirit of God hath made me, and the breath of the

6. [Psalm 10:10]

Spirit of God hath made me, and the breath of the

7. [Psalm 11:6]

Spirit of God hath made me, and the breath of the

8. [Psalm 19:20]

Spirit of God hath made me, and the breath of the

9. [Psalm 19:23]

Spirit of God hath made me, and the breath of the

[Psalm 16:14]

Spirit of God hath made me, and the breath of the

13 Spirit of God hath made me, and the breath of the

Spirit of God hath made me, and the breath of the

14 Spirit of God hath made me, and the breath of the

[Psalm 51:11]

Spirit of God hath made me, and the breath of the

[Psalm 119:175]

Spirit of God hath made me, and the breath of the

pneuma

Spirit of God hath made me, and the breath of the

1. [Psalm 57:16]

Spirit of God hath made me, and the breath of the

23. [Psalm 23:3]

Spirit of God hath made me, and the breath of the

23 Spirit of God hath made me, and the breath of the

Spirit of God hath made me, and the breath of the

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- Spirit of God hath made me, and the breath of the
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- Spirit of God hath made me, and the breath of the
- Spirit of God hath made me, and the breath of the
- Spirit of God hath made me, and the breath of the

31. [Psalm 42:11]

Spirit of God hath made me, and the breath of the

40. [Psalm 42:1]

Spirit of God hath made me, and the breath of the

51:10 Spirit of God hath made me, and the breath of the

11 Spirit of God hath made me, and the breath of the

12 Spirit of God hath made me, and the breath of the

[Psalm 53:12]

Spirit of God hath made me, and the breath of the

2:28 Spirit of God hath made me, and the breath of the

29 Spirit of God hath made me, and the breath of the

Spirit of God hath made me, and the breath of the

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- Spirit of God hath made me, and the breath of the
- Spirit of God hath made me, and the breath of the

2:16 Spirit of God hath made me, and the breath of the

- Spirit of God hath made me, and the breath of the
- Spirit of God hath made me, and the breath of the

The Hebrew terms *nepeš* (נֶפֶשׁ) and *rûah* (רוּחַ) are often translated as "soul" or "spirit" in English, but they carry distinct meanings and connotations in the Hebrew Bible and ancient Israelite thought. Below is a concise comparison of their differences, based on their usage in biblical texts and scholarly understanding:

1. Nepeš (נֶפֶשׁ)

- Basic Meaning:** *Nepeš* fundamentally refers to "life," "breath," or the "living being." It is closely tied to the physical, animated aspect of a person or creature.
- Key Characteristics:**
 - Physical Life:** *Nepeš* is associated with the breath of life that animates a body. For example, in Genesis 2:7, God breathes into Adam, and he becomes a "living *nepeš*" (a living being).
 - Whole Person:** It often denotes the entire person, encompassing their vitality, emotions, desires, and individuality (e.g., "my *nepeš* thirsts for God" in Psalm 42:2).

- **Mortal and Tangible:** *Nepeš* is linked to the body and can refer to a person's physical needs, appetites, or even their lifeblood (Leviticus 17:11, "the *nepeš* of the flesh is in the blood").
- **Not Immortal:** Unlike later philosophical concepts of the soul, *nepeš* does not typically imply an independent, immortal entity that survives death. It is tied to the living, breathing organism.
- **Examples:**
 - Genesis 1:20-21 (creatures with *nepeš* = living creatures).
 - Deuteronomy 6:5 (love God with all your *nepeš* = your whole being).

2. Rûaḥ (רוח)

- **Basic Meaning:** *Rûaḥ* means "wind," "breath," or "spirit" and often conveys a sense of divine or animating power, movement, or presence.
- **Key Characteristics:**
 - **Divine or Supernatural:** *Rûaḥ* is frequently associated with God's spirit or a divine force that inspires, empowers, or animates (e.g., Genesis 1:2, "the *rûaḥ* of God hovered over the waters").
 - **Immaterial and Dynamic:** It refers to an invisible force or energy, such as the breath of God that gives life or the spirit that inspires prophecy (e.g., Numbers 11:17, God's *rûaḥ* on the elders).
 - **Emotional and Mental States:** *Rûaḥ* can describe a person's disposition, courage, or inner state (e.g., "a broken *rûaḥ*" in Proverbs 15:13).
 - **Less Tied to the Physical:** Unlike *nepeš*, *rûaḥ* is not inherently bound to the body and can exist independently, as in God's *rûaḥ* or the spirit returning to God (Ecclesiastes 12:7).
 - **Examples:**
 - Isaiah 61:1 ("The *rûaḥ* of the Lord is upon me").
 - Psalm 51:11 ("Do not take your holy *rûaḥ* from me").

Key Differences:

Aspect	Nepeš	Rûaḥ
Core Meaning	Life, living being, self	Wind, breath, spirit, divine power
Focus	Physical vitality, whole person	Immaterial force, divine energy
Connection to Body	Closely tied to physical life and body	Less tied to body, more transcendent

Aspect	Nepeš	Rûaḥ
Divine Aspect	Rarely divine; personal life force	Often God's spirit or divine presence
Mortality	Mortal, tied to living organism	Can imply continuity beyond death
Usage	Emotions, desires, life itself	Inspiration, divine action, disposition

Overlap and Nuance:

- Both terms can describe aspects of life or the inner self, and they sometimes overlap (e.g., both can refer to breath or vitality).
- *Nepeš* emphasizes the individual, embodied experience of life, while *rûaḥ* often points to a dynamic, external, or divine force.
- In later Jewish and Christian thought, these terms were reinterpreted under Greek influence (e.g., *nepeš* as "soul" and *rûaḥ* as "spirit"), but in the Hebrew Bible, they are less abstract and more grounded in physical and divine realities.

Cultural Context:

In ancient Israelite thought, humans were seen as unified beings, not dualistically split into body and soul. *Nepeš* and *rûaḥ* reflect different dimensions of life rather than separate entities. For example, *nepeš* might describe a person's hunger or emotional longing, while *rûaḥ* could describe their inspiration or God's empowerment.

מקראות 14:21
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים

9. [מקראות 1:20]
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים

10. [מקראות 3:11]
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים

מקראות 1:46
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים

[מקראות 5:23]
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים

מקראות 1:2
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים

מקראות 10:28
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים

[מקראות 12:19]
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים

מקראות 12:20
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים

171. [מקראות 12:20]
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים

Mat 12:28
But if I cast out devils by the Spirit of God(*pneuma*), then the kingdom of God is come unto you.

5
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים

מקראות 7:59
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים

מקראות 7:59
וְרוּחַ יְהוָה מְעֻפָּפִים
וְרוּחַ יְהוָה מְעֻפָּפִים

1. מקראות 7:59
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3. מקראות 7:59
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- 8:9
וְרוּחַ יְהוָה מְעֻפָּפִים
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וְרוּחַ יְהוָה מְעֻפָּפִים
 15. מקראות 7:59
וְרוּחַ יְהוָה מְעֻפָּפִים

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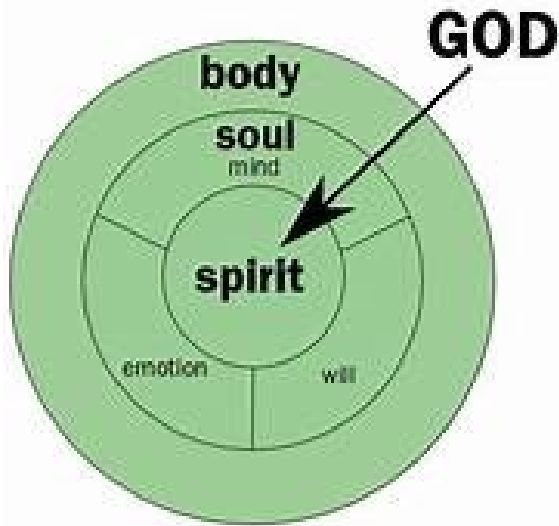
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For the word of God *is* quick,
and powerful, and sharper than any twoedged sword, pier-
cing even to the dividing asunder of **soul** and **spirit**, and of
the joints and marrow, and *is* a discerner of the
thoughts and intents of the heart.

The terms *paraklētos* and *pneuma* are significant in Christian theology, particularly in the New Testament, and they have both distinct differences and notable similarities. Below is a concise analysis of their meanings, roles, and relationship, grounded in their biblical and theological contexts.

Similarities

Strong's Number **G3875** matches the Greek **παράκλητος** (*paraklētos*), which occurs 5 times in **5** verses in the **MGNT Greek**.



	רוח	πνεῦμα	روح
Spirit	rûah	<i>pneum</i> a	روح
Soul	nepeš	<i>psychē</i>	نفس

- Divine Association:** Both *paraklētos* and *pneuma* refer to the Holy Spirit in the New Testament. The *paraklētos* is explicitly identified as the "Spirit of truth" (John 16:13), and *pneuma* often denotes the Holy Spirit (e.g., Acts 2:4, Romans 8:9).
- Role in Guidance:** Both terms describe an entity that guides, teaches, and empowers believers. The *paraklētos* teaches and reminds believers of Jesus' words (John 14:26), while the *pneuma* leads and directs (Romans 8:14, Galatians 5:18).
- Presence with Believers:** Both are described as being present with and in believers. The *paraklētos* dwells with and in the disciples (John 14:17), and the *pneuma* indwells believers as God's presence (1 Corinthians 3:16).
- Connection to Jesus and the Father:** Both are sent by God. The *paraklētos* is sent by the Father at Jesus' request (John 14:16, 15:26), and the *pneuma* is given by God to those who ask (Luke 11:13) or poured out by Jesus (Acts 2:33).
- Spiritual Nature:** Both terms point to a non-physical, divine entity. *Pneuma* means "spirit" or "breath," emphasizing a spiritual essence, while *paraklētos* implies a personal, spiritual role, often translated as "Helper" or "Advocate."

Differences

- Etymology and Meaning:**
 - Paraklētos* (παράκλητος): A Greek term meaning "one called alongside," often translated as "Advocate," "Helper," "Counselor," or "Comforter." It emphasizes a functional role, suggesting assistance, intercession, or mediation (John 14:16, 15:26, 16:7).
 - Pneuma* (πνεῦμα): Means "spirit," "breath," or "wind." It denotes the essence or nature of the Holy Spirit as a divine being, not necessarily a specific function (Matthew 12:18, Romans 8:2).
- Biblical Usage:**
 - Paraklētos* appears only five times in the New Testament, all in Johannine literature (John 14:16, 14:26, 15:26, 16:7; 1 John 2:1, where it refers to Jesus as an advocate). Its use is specific and tied to the role of the Holy Spirit (or Jesus) as an advocate or helper.
 - Pneuma* is used far more frequently (over 350 times in the New Testament) and has a broader range of meanings, including the Holy Spirit, human spirit, demonic spirits, or even wind (John 3:8). Its scope is less specific than *paraklētos*.
- Contextual Emphasis:**

- Paraklētos* highlights a relational and legal role, such as advocating for believers, interceding, or comforting them in Jesus' absence (John 16:7-8). It carries a sense of personal agency and purpose.
- Pneuma* emphasizes the nature or power of the Spirit, often associated with divine attributes like life-giving power (John 6:63), inspiration (2 Timothy 3:16), or empowerment for ministry (Acts 1:8).

- Personhood vs. Essence:**
 - Paraklētos* conveys a more personal, relational aspect of the Holy Spirit, suggesting an active, person-like role (e.g., teaching, testifying; John 15:26).
 - Pneuma* can be more impersonal in some contexts, focusing on the Spirit as a divine force or presence (e.g., the "Spirit of God" in Matthew 3:16), though it also describes the Holy Spirit's personhood elsewhere.
- Textual Scope:**
 - Paraklētos* is exclusive to John's Gospel and 1 John, making it a Johannine theological term.
 - Pneuma* is used across the New Testament (Gospels, Acts, Pauline epistles, etc.), reflecting a wider theological application.

Summary

- Similarity:** Both *paraklētos* and *pneuma* refer to the Holy Spirit, emphasizing its divine role in guiding, indwelling, and empowering believers, sent by God to continue Jesus' work.
- Difference:** *Paraklētos* focuses on the specific role of the Holy Spirit as an advocate or helper, primarily in John's writings, while *pneuma* broadly describes the Spirit's essence and is used more widely with varied meanings.

Similarities psychē and pneuma

- Spiritual or Immaterial Nature:** Both **psychē** and **pneuma** refer to immaterial aspects of existence. **Psychē** often denotes the soul or life force (e.g., Matthew 16:26), while **pneuma** refers to spirit, breath, or divine essence (e.g., John 4:24). Both point to non-physical dimensions of being.
- Association with Life:** Both terms are linked to life. **Psychē** can mean the vital life force or the seat of a person's being (e.g., Matthew 10:28), and **pneuma** is associated with the breath of life or divine vitality (e.g., Genesis 2:7 in the Septuagint; John 6:63).

3. **Used in Human and Divine Contexts:** Both can describe human and divine aspects. **Psychē** refers to the human soul (e.g., Acts 2:27) but can also relate to God's purposes (e.g., Matthew 12:18, quoting Isaiah). **Pneuma** describes the human spirit (e.g., 1 Corinthians 2:11) and the Holy Spirit (e.g., Romans 8:9).
4. **New Testament Usage:** Both appear frequently in the New Testament, often in contexts discussing human nature, spirituality, or divine interaction (e.g., **psychē** in Matthew 22:37, **pneuma** in Romans 8:16).

Differences

1. **Etymology and Meaning:**
- **Psychē:** Means "soul," "life," or "self" in Greek. It often refers to the inner life, personality, or the seat of emotions, desires, and will (e.g., Mark 12:30, "love God with all your soul"). It emphasizes the individual's essence or consciousness.
 - **Pneuma:** Means "spirit," "breath," or "wind." It denotes a broader concept, including the Holy Spirit, human spirit, or even supernatural entities (e.g., John 3:8; Acts 2:4). It often emphasizes divine or spiritual power.
2. **Biblical Usage and Frequency:**
- **Psychē:** Appears about 100 times in the New Testament, often translated as "soul" or "life" (e.g., Matthew 16:25, "whoever loses their life [psychē] for my sake"). It is more focused on the individual's life or being.
 - **Pneuma:** Appears over 350 times, with a wider range of meanings, including the Holy Spirit, human spirit, demonic spirits, or wind (e.g., John 3:8). Its usage is more versatile and frequent.
3. **Contextual Emphasis:**
- **Psychē:** Emphasizes the personal, emotional, or psychological aspect of a person, such as their desires or identity (e.g., Luke 1:46, Mary's soul magnifies the Lord). It is often tied to human experience or mortality.

- **Pneuma:** Focuses on the spiritual or divine, particularly the Holy Spirit's power, inspiration, or presence (e.g., Acts 1:8, power through the Spirit). It can also denote a broader cosmic or supernatural force.
4. **Human vs. Divine Focus:**
- **Psychē:** Primarily associated with human life or the soul, though it can have spiritual implications (e.g., Hebrews 4:12, dividing soul and spirit). It is rarely used for God or the Holy Spirit directly.
 - **Pneuma:** Frequently refers to the Holy Spirit or divine presence (e.g., Romans 8:26) but can also describe the human spirit or other spiritual entities, making it more theologically expansive.
5. **Theological Role:**
- **Psychē:** Does not typically denote a divine agent or role; it is more about the human condition or the seat of life and choice (e.g., Revelation 6:9, souls of the martyrs).
 - **Pneuma:** Often describes the Holy Spirit's active role in guiding, empowering, or indwelling believers (e.g., Galatians 5:22-23, fruit of the Spirit), emphasizing divine agency.

Summary

- **Similarity:** Both **psychē** and **pneuma** describe immaterial, life-related aspects of existence, used in human and spiritual contexts within the New Testament. They both connect to the idea of life and inner being.
- **Difference:** **Psychē** focuses on the soul or individual life, emphasizing personal identity and human experience, while **pneuma** has a broader scope, often referring to the Holy Spirit, divine power, or spiritual essence, with a stronger theological and supernatural emphasis.

Both terms are used in the New Testament to describe aspects of human and divine existence. Psychē is often associated with the human soul, while pneuma is associated with the Holy Spirit and divine power.

1. Introduction (Intro)

This document explores the concepts of psychē and pneuma in the New Testament, highlighting their theological significance and usage.

- **Psychē:** Often used to describe the human soul or inner life (e.g., Luke 23:43, "soul").
- **Pneuma:** Often used to describe the Holy Spirit or divine power (e.g., Romans 8:26, "the Spirit").
- **Usage:** Both terms are used in contexts of human experience and divine interaction (e.g., Acts 2:27, "soul"; Acts 1:8, "power through the Spirit").

2. Key Concepts

The concepts of psychē and pneuma are central to understanding the human and divine aspects of the New Testament. Psychē refers to the human soul, while pneuma refers to the Holy Spirit or divine power.

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- **Basic Meaning:** *Nepēš* fundamentally refers to "life," "breath," or the "living being." It is closely tied to the physical, animated aspect of a person or creature.
- **Key Characteristics:**

- o **Physical Life:** *Nep̄eš* is associated with the breath of life that animates a body. For example, in Genesis 2:7, God breathes into Adam, and he becomes a "living *nepeš*" (a living being).
- o **Whole Person:** It often denotes the entire person, encompassing their vitality, emotions, desires, and individuality (e.g., "my *nepeš* thirsts for God" in Psalm 42:2).
- o **Mortal and Tangible:** *Nep̄eš* is linked to the body and can refer to a person's physical needs, appetites, or even their lifeblood (Leviticus 17:11, "the *nepeš* of the flesh is in the blood").
- o **Not Immortal:** Unlike later philosophical concepts of the soul, *nepeš* does not typically imply an independent, immortal entity that survives death. It is tied to the living, breathing organism.

- o **Examples:**
 - Genesis 1:20-21 (creatures with *nepeš* = living creatures).
 - Deuteronomy 6:5 (love God with all your *nepeš* = your whole being).

2. Rûah (רוח)

- **Basic Meaning:** *Rûah* means "wind," "breath," or "spirit" and often conveys a sense of divine or animating power, movement, or presence.
- **Key Characteristics:**
 - o **Divine or Supernatural:** *Rûah* is frequently associated with God's spirit or a divine force that inspires, empowers, or animates (e.g., Genesis 1:2, "the *rûah* of God hovered over the waters").
 - o **Immaterial and Dynamic:** It refers to an invisible force or energy, such as the breath of God that gives life or the spirit that inspires prophecy (e.g.,

- Numbers 11:17, God's *rûah* on the elders).
- o **Emotional and Mental States:** *Rûah* can describe a person's disposition, courage, or inner state (e.g., "a broken *rûah*" in Proverbs 15:13).
- o **Less Tied to the Physical:** Unlike *nepeš*, *rûah* is not inherently bound to the body and can exist independently, as in God's *rûah* or the spirit returning to God (Ecclesiastes 12:7).
- o **Examples:**
 - Isaiah 61:1 ("The *rûah* of the Lord is upon me").
 - Psalm 51:11 ("Do not take your holy *rûah* from me").

Key Differences:

Aspect	Nep̄eš	Rûah
Core Meaning	Life, living being, self	Wind, breath, spirit, divine power
Focus	Physical	Immaterial

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III. THE THREE GLANCES OF CHRIST Purpose and Setting This is the morning meditation of the First Day. It ends the preparation phase of the Cursillo and begins the proclamation phase. It should give the participants the final impulse to be open to the truth. The purpose is to awaken in them personal responsibility for opening or closing themselves to Christ. To help the participants locate themselves, the meditation presents the

response of three different persons to Jesus. - Rich Young man: Refusal because of difficulty and cowardice. - Judas: Refusal because of dishonesty and pride. - Peter: Failure due to self-confidence and weakness but followed by genuine repentance. The meditation seeks to bring the participants to see the attitudes they presently have, not the ones they should have. It raises the questions: What does Jesus see in me? How will I respond to His invitation? Outline The Cursillo is an encounter with Jesus Christ. Maybe you are not sure what to expect because you do not know Him well. So, this morning we will look at three encounters He had with different people. We want to see how they responded. 1, RICH YOUNG MAN Read MARK 10:17-22 This was a good young man. He had been living a good life. He was searching sincerely to do God's will. Jesus saw the goodness in him: "Jesus looked at him steadily and loved him." Jesus invited him to remove the one obstacle to his continued growth in relationship with God - his excessive attachment to material things. It might seem to us that Jesus demanded too much. However, He never challenges us beyond the strength He gives us to meet the challenges. (cf. 1 Cor. 10:13) The young man was generous to a point. However, he failed because of

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